HERALD OF FREEDOM.

"I ENTER INTO NO COMPROMISE WITH SLAVERY. I AM FOR JUSTICE, IN THE NAME OF HUMANITY, AND ACCORDING TO THE LAW OF THE LIVING GOD."

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ANTI-SLAVERY.

REPORT,

ON THE CONDITION OF THE FREE COLORED PEOPLE OF OHIO.

[Concluded.]

There are a large number in the city who are now working out their own freedom,—their free papers being retained as security. One man of our acquaintance has just given his master seven notes of $100 each,—one of which he intends to pay every year, till he has paid them all,—his master promises then to give him his free papers. After paying for himself, he intends to buy his wife and then his children. Others are buying their husbands or wives, and others again their parents or children. To show that on this subject they have sympathies like other people, we will state a single fact. A young man, after purchasing himself, earned $300. This sum he supposed was sufficient to buy his aged mother, a widow, whom he had left in slavery five years before, in Virginia. Hearing that she was for sale, he started immediately to purchase her.—But after travelling 500 miles and offering all his money, he was refused. Not because she was not for sale—nor because he did not offer her full value. She had four sons and daughters with her, and the planter thought he could do better to keep the family together, and send them all down the river. In vain the affectionate son plead for his mother. The planter's heart was steel. He would not sell her, and with a heavy heart the young man returned to Cincinnati. He has since heard that they were sold in the New-Orleans market, "*in lots to suit purchasers.*"

In regard to the general character of this people, it is perhaps unnecessary to add any thing to what has already been said. If we except the influence of uncommon persecution, that portion of them that were free born do not differ essentially from the colored population of other free states. Many families are in easy circumstances, and are well regulated. In some, the Sabbath is emphatically a day of rest,—all the cooking and other work having been done on Saturday. With regard to the majority, however, their domestic arrangements are loose, and family government very much neglected. In this respect, however, they are improving. The teachers, especially the females, make it a part of their duty to visit the families, and impart such domestic and religious instruction as they think will be profitable. That portion of them who were born in slavery, are generally from that class of slaves who are *best treated*. This we know from observation, and from their own testimony. Such as were emancipated we find, on inquiring, were usually favorite servants, or they had masters who liberated them, at their death,—and those who bought themselves, also had masters of a similar character. The permission to buy themselves, the slaves considered a great favor.

We mention these things to show that facts drawn from this portion of the colored population of Cincinnati, do not, by any means, give a partial and overwrought picture of slavery. All these people speak well of their masters, and say they were treated much better than those on other plantations. But *we* have often thought within ourselves when conversing with them—If these are the tender mercies of slavery, what are its cruelties? *One* of the accursed influences of Slavery, they have felt with a severity known only to favorite servants, we mean licentiousness. Many facts might be given on this subject, but we forbear, for want of time fully to exhibit this, its most loathsome feature. These manumitted slaves are from all parts of the South, Georgia, Mississippi, South Carolina, Arkansaw and Tennessee; but principally from Kentucky and Virginia, and we notice in these some of the peculiarities of each section.

A considerable number whom we knew, were kidnapped, and are acquainted, by sad experience, with all the horrors of this infernal traffic. We will mention a few cases:—Two sisters who are now in our sabbath school and were free born, were stolen when young, together with three other sisters, and made slaves in Tennessee. After remaining in servitude more than thirty years, one of them was emancipated, and the other purchased herself by paying $375. The other sisters are still in slavery, with twelve children. James Veach, was kidnapped in Virginia. Kept in slavery in Tennessee, twenty years, obtained his freedom by paying $800.

Ann, a young woman aged twenty-two, was kidnapped about a year and a half ago, in Richmond, Virginia. Her mother is a widow and was formerly a slave. She hired her time, paying her master forty dollars a year, and finally succeeded in purchasing herself and babe for $880. She then commenced buying Ann. Urged on by the fond hope of rescuing an affectionate daughter from the grasp of the slave-holder, she had already earned and paid over $400. Ann was living at home, and there remained only $150 to be paid. But the industrious mother had toiled in vain. Passing along the street one evening Ann was seized by the slave traders and thrust immediately into jail. She says, "I never spent such a night as that was; more than 300 were already in jail, and a number of others were afterwards brought in who were kidnapped the same evening. They were immediately chained together, and towards morning we were all taken on board the brig Tribune, Capt. Smith, bound for New-Orleans. She had among her cargo fifteen persons whom they had kidnapped. This brig was owned by Ballard & Armfield of Richmond. I was sold in New-Orleans. About two months afterwards I saw the same brig come in again with another cargo of 200 slaves.—After staying in Orleans about one year I obtained my freedom and came to Cincinnati."

A man who was born in Cincinnati, has just escaped from a servitude of twenty-six years. As he was uncommonly intelligent, he was often sold to prevent assistance from those who knew him. When he came to Cincinnati, he had travelled on foot 700 miles. He started in February, when the ground was covered with snow and ice.—These for the first week were his bed, and the pine trees his only covering. For three weeks he ate but one meal a day, and the third week this was only bread and water.

Mary Brown, another colored girl who was kidnapped in 1830, was the daughter of free parents in Washington city. She lived with her parents until the death of her mother; she was then seized and sold.—The following are the facts as she stated them. One day when near the Potomac bridge, Mr. Humphreys the sheriff, overtook her, and told her that she must go with him. She inquired of him what for? He made no reply, but told her to come along. He took her immediately to a slave auction.—Mary told Mr. Humphreys that she was free, but he contradicted her and the sale went on. The auctioneer soon found a purchaser, and struck her off for three hundred and fifty dollars. Her master was a Mississippi trader, and she was immediately taken to the jail. After a few hours, Mary was handcuffed—chained to a man slave, and started in a drove of about forty for New-Orleans. Her handcuffs made her wrists swell so that they were obliged to take them off at night, and put fetters on her ankles. In the morning her handcuffs were again put on. Thus they travelled for two weeks, wading rivers, and whipped up all day, and beaten at night if they did not get their distance. Mary says that she frequently waded rivers in her chains with water up to her waist. It was in October, and the weather cold and frosty. After traveling thus twelve or fifteen days, her arms and ankles became so swollen that she felt that she could go no farther. Blisters would form on her feet as large as dollars, which at night she would have to open, while all day the shackles would cut into her lacerated wrists. They had no beds, and usually slept in barns, or out on the naked ground—was in such misery when she lay down that she could only lie and cry all night:—Still they drove them on for another week. Her spirits became so depressed, and she grieved so much about leaving her friends, that she could not eat, and every time the trader caught her crying, he would beat her, accompanying it with dreadful curses. The trader would whip and curse any of them whom he found praying. One evening he caught one of the men at prayer—he took him, lashed him down to a parcel of rails, and beat him dreadfully. He told Mary that if he caught her praying he would give her hell!! (Mary was a member of the Methodist Church in Washington.) There were a number of pious people in the company, and at night when the driver found them melancholy, and disposed to pray, he would have a fiddle brought, and make them dance in their chains. It mattered not how sad or weary they were, he would whip them until they *would* do it.

Mary at length became so weak, that she could travel no further. Her feeble frame was exhausted and sunk beneath her accumulated sufferings. She was seized with a burning fever, and the trader fearing he should lose her, carried her the remainder of the way in a waggon.

When they arrived at Natches, they were all offered for sale, and as Mary was still sick, she begged that she might be sold to a kind master. She would sometimes make this request in presence of purchasers—but was always insulted for it, and after they were gone, the trader would punish her for such presumption. On one occasion he tied her up by her hands so that she could only touch the end of her toes to the floor. This was soon after breakfast, he kept her thus suspended, whipping her at intervals through the day—at evening he took her down. She was so much bruised, that she could not lie down for more than a week afterwards.—He often beat and choked her for another purpose, until she was obliged to yield to his desires.

She was at length sold to a wealthy man of Vicksburg at four hundred and fifty dollars, for a house servant. But he had another object in view. He compelled her to gratify his licentious passions, and had children by her. This was the occasion of so much difficulty between him and his wife, that he has now sent her up to Cincinnati to be free.

We have no reason to doubt the account of Mary as given above. The persons from whom we heard this took it down, from her own lips. Her manner of relating it was perfectly simple and artless, and is here written out almost verbatim. We have also the testimony of a number of individuals who knew her in Vicksburg; they have no doubt of her integrity, and say that we may rely implicitly upon the truth of any statement which she may make.

Persons are occasionally kidnapped in this city. Two young men, members of our school were stolen last fall, but were soon rescued. When found they were in irons on board a steamboat. Other more aggravating cases might be mentioned.

The moral character and condition of this people, is, we believe rapidly improving.—There are three churches—two Methodist and one Baptist, numbering in all about four hundred and fifty members. In these churches there is preaching every Sabbath to full congregations. There are four Sabbath schools with each a small library and three Bible classes—these schools and classes are well attended by persons of all ages, and an uncommon desire to learn the truth of the Bible is manifested. A few, we hope, have recently been born again. And with many there appears to be an increasing solicitude about their eternal welfare.—Male and female prayer meetings are held by all the churches. The female prayer meetings are always crowded and full of interest. A female benevolent society, was organized a few months since, consisting of forty members. Their meetings are held regularly, and the time spent in working for the poor. A society for the relief of persons in distress, called the "Cincinnati Union Society," has been in operation for a number of years. It now numbers one hundred male members, and its yearly contributions are about two hundred and fifty dollars. Another society of a kindred character numbers about thirty. A temperance society on the principle of total abstinence was formed on the first of April. This was done after a course of lectures which were listened to by large audiences. At the two closing lectures one hundred and sixty four pledged themselves to entire abstinence from all intoxicating liquors, including wine, cider and all malt liquors, except on sacrimenial occasions, or when prescribed by a temperance physician, and also to do all in their power to prevent its use by others. Between that time and the organization of the society, the number increased to two hundred and twenty five, and a few names have been added since. Great good is anticipated from the influence of this society. A number of confirmed drunkards have told us they were "trying it." The society will have regular monthly meetings, when an address will be delivered by one of its members.

The demeanor of the colored population toward the whites, so far as we can discover, is respectful to all, and to their particular friends, it is marked with those peculiar testimonials of gratitude and esteem, which we should find it difficult to express. We notice that in proportion as we visit them, and mingle in their society, they become guarded and circumspect in all their demeanor, and as they become intelligent, they lose their relish for gaudy tinsel and display.—They feel convinced that character is based on mental and moral worth. There are none who appreciate the advantage of education and morality so much as those who are best educated and most moral. After living with them a year, and associating on terms of perfect friendship and equality, we do not find on their part anything like an unpleasant familiarity, but on the other hand an increased sense of moral and intellectual distance. This to us is sometimes exceedingly painful. Said one of their most intelligent men to us the other day, "I feel as though I did not know any thing and never had done any thing." They know how to appreciate favors from their friends, and at the same time they receive insults from their enemies, with a patience known only to a people who have been long abused. While a majority feel pained and depressed at the cruel prejudice of the whites—there are others—men of strong and independent minds, who either do not notice, or if they do, look down with utter contempt upon that narrow feeling, which makes color the test of character.

The question is often asked, Can slaves, if liberted, take care of themselves? We cannot answer this question better than by pointing to the colored population of Cincinnati. It is amusing to see the curious look which an emancipated slave assumes, when he is asked this question. He seems at a loss to know whether he shall consider it a joke or an honest inquiry. "We did," they say, "take care of ourselves, and our masters too, while we were in fetters. We dug our way out of slavery—and now that we are free, all we ask is a fair chance." We know of no class of men who are better qualified to take care of themselves if placed under proper influences. True, but few of those in Cincinnati are wealthy—but let it be remembered *their sympathies are with the slave*, and with all their disabilities they have within a few years poured into the coffers of the white man, more than *two hundred thousand dollars*, for the purchase of their freedom. Permit us to give a few more facts on this point and we have done.

David Young, an emancipated slave, has bought his wife and six children. He paid for them $1265. He yet owes $110 for the last child. This he expects to pay this summer.

Henry Boyd, bought himself at the age of eighteen. He is now thirty one, and is worth $3000. He has also bought a brother and sister, for whom he paid $900.

Samuel Lewis, paid $500 for himself before he was eighteen years old.

Rebecca Madison, paid $1800 for herself, and is now worth $3000.

William O'Hara, an emancipated slave, has been in this city eight years, and is now worth $7000.

Henry Blue paid for himself $1000, is now thirty nine years of age, and is worth $5000. He attends school every day.

Richard Keys, for twelve years paid twenty dollars per month, for his time. He then paid $850 for his freedom, amounting to $3739. This man when a slave, was what is called an unmanageable fellow. He was sold nine times. Says, he never would be struck,—was not the least afraid to dirk or kill any man that abused him,—always kept a dirk about him. Supposes that in his various scuffles with overseers and others he had stabbed fifteen or twenty men. "But," said he, "it was not so when I got free." On inquiring why it was not so? he replied, "I was afraid of the law! Before, I did not care. I felt desperate, I knew I might as well die one way as another. But when I got free my eyes came open,—then I knew where I was,—I felt like a man. The law was before me, and I was afraid of it!"—Speaking of his last master, he said, "There is no man I love more than Mr. Lovell, this blessed day, for he was a kind master, tho' he kept me twelve years in slavery." Mr. Keys is now an exemplary member of the Baptist church.*

His wife also bought herself. Her master was an orphan child. He was three months old when he came in possession of her, and she was his nurse when an infant. The guardian made her take care of herself and support the child. After the child left her, she was required to pay seventy dollars a year, for twenty years, for his support,—boarded herself, bought all her clothes, paid her [illegible] rent, &c. She did the whole of the [illegible] washing,—now and then she could save a little money, hoping she might at some future day, redeem herself from bondage. "Many and many a night," said she, "after washing all day, have I sat up and ironed all night." Her husband says, as he came to visit her in the night, he has often found her thus at work. In this way she saved for herself a considerable sum every year, besides paying the seventy dollars per year, to sustain her young master. When he became of age, she paid him what money she had, amounting to $400. Her husband paid $192 more, and she was liberated. Can slaves take care of themselves?

We have done,—although we have not given one tenth part of the facts in our possession. Those we have given, are not by any means, extreme cases. We chose the medium, the better to illustrate the true character and condition of this interesting people.

Your Committee would conclude their Report by offering the following resolution:

That, in view of the needy circumstances of our free colored citizens, the influence which their elevation and good deportment would exert against slavery, and the facility afforded for the introduction among them of education and religion, we earnestly commend this field to the charities of the good people of this state, as one in which their benevolence can be most efficiently expended.

AGUSTUS WATTLES,
JOHN W. ALVORD,
SAMUEL WELLS,
H. LYMAN,
MARCUS R. ROBINSON, } *Committee.*

* We have examined the vouchers in all the cases here detailed, and are fully satisfied that there is no deception. The stories told by these persons are confirmed by receipts and cancelled notes now in their possession.

[For the Herald of Freedom.]

A STATEMENT

OF THE CIRCUMSTANCES WHICH INDUCED

FIFTY STUDENTS OF PHILLIP'S ACADEMY, ANDOVER,

To ask a dismission from that Institution.

We regret the necessity, which compels us to appear before the public in vindication of our conduct. The course which we have pursued may seem, we are well persuaded, at the first glance, to many of the great, the wise, and the good, to savor of rashness and fanaticism.

And in the outset, it will be naturally asked, who are these students? What their age and character? Every feeling of our hearts would prompt us on these 'delicate' topics, to maintain an entire silence. But when, by withholding facts on such points we run the hazard of being held up by unprincipled and designing men, as a 'parcel of insignificant and deluded youngsters,'

'Fixed figures for the hand of scorn,
To point her slow, unmoving finger at,'

we are not at liberty to be silent.

A large majority of our number have reached that period, when by the laws and usages of the land we can lay claim to all the privileges and immunities of free American citizens. The average age is more than twenty one. There is but one of us, who, by the laws of this Commonwealth, is not required to pay an annual tax into the public revenue. Nearly all are professors of religion, and studying for the Christian ministry. We do not propose on the present occasion to enter into a labored exposition of Anti-Slavery principles; neither to heap calumny and disgrace upon the head of any man, or set of men living; much less to exhibit any thing approximating even in the slightest degree to a spirit of recklessness and bravado. Our simple object is, *to spread out before the world the circumstances and the facts in our case.* And though in these may be embodied all the unkindness and severity of unwelcome truth, yet justice to ourselves and the world, calls upon us to make them known. Only let our statements be fairly and impartially weighed, and we are willing to abide the decision of an enlightened and christian public. We now proceed to detail that unhappy train of circumstances which has finally resulted in our withdrawal from the Institution.

In the fall of 1834, a committee was appointed by the Abolitionists in Phillips' Academy, to wait upon the Principal, Mr. Johnson, for the purpose of obtaining his permission to form an Anti-Slavery Society in said Institution. Their suit was promptly rejected.

In January, 1835, by vote of the Abolitionists in the same Institution, a respectful memorial was drawn up, by a committee appointed for that purpose, asking permission a second time, from the Principal to form an Anti-Slavery Society. This petition was not presented, from the fact that our Instructor informed one of the committee, that 'he had made up his mind upon the subject—that he objected to its formation, but if the committee wished to '*instruct him*' on the subject, he would wait on them.' We could, of course, proceed no farther with the business, without putting ourselves in the attitude of 'instructors,' which, as modest young men, as pupils, we could not do without outraging all rules of propriety. Thus ended our second effort to form an 'Anti-Slavery Society in Phillips' Academy.' The next inquiry was—Can we join a society in the Theological Seminary, or in the village, in case of its formation? Mark the answer given at this time, and then reconcile it with a law, enacted, a short time subsequently, for the purpose of preventing the students from joining the Anti-Slavery Society in the village, which we shall soon introduce. The substance of this answer, was as follows: 'If individuals see fit to connect themselves with either of these societies, I do not prohibit them, though I could give my advice.' From what quarter does the breeze next blow? You shall hear.—Truth is our panoply, facts are our weapons, and wield them we must, let shame and confusion fall upon whom they may.

On Tuesday evening, February 3, 1835, an 'Anti-Slavery Society' was formed in the Village, and some 25 or 30 of the students of Phillips' Academy entered their names upon its Constitution—not half the number who would have joined, but for what afterwards transpired. On a subsequent morning our Instructor, learning that his pupils had taken an active part in the meeting above mentioned, but ignorant that any had actually become members of the Society, in connection with other remarks, gave the following so called 'advice': 'Now having expressed my views on this subject, (the formation of the Anti-Slavery Society) do I expect any member of my school will join that Society? *No I do not.* And if any individual feels it his duty to belong to that Society, *I expect him as a gentleman and a christian, to come to me and have his name taken off from my list.* And now, my young friends, don't go about complaining that I am unreasonable. There is no compulsion—you are as free as air—but if you *must join an Abolition Society, come to me and I will give you an honorable dismission and recommendation to any Institution in the Union*, and no man in my presence shall ever say aught against you.' Comment is unnecessary. On the evening of the same day, our principal having learnt that some members of his school had joined the Society above mentioned, gravely tells us, '*That he supposes it will be just as easy for us to take off our names as it was to put them on.*' But what is the result? Do we forthwith erase every name, and by this act make an expiatory sacrifice for the heinous crime of thinking and acting according to the dictates of our own consciences, on a subject, freighted with interests as weighty as the salvation, temporal and eternal, of two and a half millions of our countrymen, together with the extension and purity of the church universal? No. We immediately conferred not with flesh and blood,' but looked to God—took courage, and, having put our hand to the plough, dared not to look back. Those of us concerned, well remember through what a fiery furnace we were called to pass. All who considered it their duty to continue their membership, were requested to hand in the names to the Principal. Most of them were promptly given. Now in connection with this request, take the so called 'advice' before referred to, and what we ask, save expulsion, could be supposed to await us? Thus day after day were we kept 'on the tenters.'—When we put the question, whether for this high misdemeanor, (?) expulsion must be met; the response was, 'I shall do nothing rashly,' as ambiguous as the oracles of Apollo. The fear of dismission was thus brought to bear powerfully upon us. And when this method proved entirely futile, the powers of *persuasion* were put in requisition; and in more than one instance, were we addressed in terms like the following: 'Now if all the rest will erase their names, will not you also? *Now if you will not do it from principle, will you not out of respect to my feelings?* But all in vain. Conscious that we had planted our feet upon the rock of eternal truth, we stood unmoved. No name was taken off.

And we now ask the candid consideration of our readers to a law enacted a short time subsequent to the above proceedings, *but not, however till after the famous vote of neutrality was passed in the Theological Seminary.* It was couched in the following language, viz: 'No member of Phillips' Academy shall join any society in the town of Andover, without permission from the Principal'!! Now premising that this law was made, *not* to regulate the conduct of minors alone, but to be enforced upon those arrived at the age of manhood, and who of course were entitled to the rights of suffrage and all the privileges of citizenship, we put the question to an enlightened public, and ask them, if they have thus learnt liberty from their veteran fathers, who fought the battles of the revolution? We appeal to the statesman, and ask *him* to tell us, if such a law is in keeping with our Declaration of Independence and immitable Constitution? And finally, we ask the ministers of our holy religion, if they have thus learned liberty in the school of Christ? And had we, in consequence of the liability simply to which this enactment exposed every one, immediately dissolved our connection with the Institution sanctioning it, who would have been our accuser? But we did not act hastily. We waited its operation. We could hardly persuade ourselves to believe, that any pious and consistent individual of mature years would be hindered from joining any Society with which he might feel in duty

bound to unite, (though in such cases we utterly repudiate the principle of acting by permission.) But what, think you, were our feelings, when we saw a beloved brother of devoted piety, and 25 years of age, with a heart burning with a desire to do something for his poor, degraded, impotent, enslaved countrymen, by the administration of this law, prevented from bearing his testimony against a sin, more foul than which, none exists on the face of the Globe—we mean *Slavery*. And how did the case become aggravated, when another of our number, of similar character, and 20 years of age, was prevented from giving in his name to the Anti-Slavery Society in *the church to which he belonged, composed of his own brethren and sisters in Christ, and having for its president his own pastor!* And had we then, at once and forever, dissolved our connection with an Institution, fostering within its bosom a principle like this, and thereby proclaimed to the world our honest indignation against such an unwarrantable exercise of power, who, we triumphantly ask, would have dared to stand forth as our accuser?—But, strange as it may seem, we still forebore, preferring rather to risk a high charge on the score of weakness and pusillanimity, than to expose ourselves to any just imputation of rashness or folly. And we resorted to this final step, only when the last lingering hope of redress was utterly extinguished, and the dark night of despair was settling thick and heavy around our heads. The successive steps which led to this unhappy result, shall now be minutely and honestly detailed.

On July 11, 1835, the Abolitionists in Phillips' Academy, convened for the purpose of forming an Anti-Slavery Society.—After choosing a committee to draft a memorial and present it to the Principal, it was unanimously

'*Resolved*, That we regard Anti-Slavery as the cause of God and humanity, and that christians should devote themselves to its promotion, with that boldness, meekness, and prayer, which become the gospel of Christ; as no other spirit will in reality advance the cause, or be acceptable to God.'

July 15. The Academy having been refused, a meeting was held under the broad canopy of heaven. At the opening of the meeting, the following resolution was unanimously adopted:

'*Resolved*, That this, and all our future meetings be opened with prayer.'

Wednesday, July 22.—At a meeting held in the Academy, the committee, having presented the memorial, reported a negative answer from Mr. Johnson. A resolution was then offered, the purport of which was, That we do not impeach the motives of our instructor in refusing our request, but consider it our imperative duty to ask a dismission from Phillips' Academy. After remarks, both for and against the resolution, the following petition was introduced to the meeting, and after its import was fully made known, the yeas and nays on the resolutions were taken, each one answering affirmatively, with his own hand subscribing his name to the *petition*.

PETITION.

Respected Instructor:—It is with feelings of sincere regret, that existing circumstances render it necessary for us to dissolve our connection with Phillips' Academy, and especially so as our protracted connection has only served to bind nearer to our hearts our Instructor, who has ever given us reason to believe that he [illegible] sires our highest happiness and the ultimate good of the world. But still we feel that no ties, however tender, [illegible] any [illegible] the [illegible] duty. [illegible] respectfully request an honorable dismission from this Academy, with that recommendation to other Institutions which our character and scholarship in your opinion deserve.

[Signed by fifty individuals of the [illegible] character stated in the commencement of this article.]

Now we wish it to be distinctly understood, that up to this time, our Principal had not only made no complaint against us, but on the contrary, had indignantly repelled the foul charge of [illegible] wickedly and meanly preferred against us, and publicly attested to our gentlemanly and christianlike deportment, and given it as his full conviction, that as a body, we were influenced by none but the purest motives.—Here then, at the commencement, 'the head and front of our offending,' [illegible] and for individual acts and expressions, we are not responsible. And [illegible] we thus responsible, we should be willing to place whatever individuals of our number have said [illegible] advisedly, [illegible] with what has been said rashly & inconsiderately, by our opponents, some of whom may be found in high places, clothed with authority & with heads silvered o'er with age. Private detailed confidential intercourse we have [illegible] to descend. We would, however, forewarn our opponents, 'that if provoked, as we trust we never shall be,' to engage in a contest of this kind—one in which he who conquered could scarcely be deemed victorious, 'there may be blows to take as well as blows to give,' and respectfully 'suggest' that those who live in glass houses, beware how they throw stones. But to the petition. Therein lies our imputed guilt—as proof of which, we here insert a copy of the certificate given to those who received their dismission.

'This may certify that ————, in concert with other individuals, members of Phillips' Academy, having expressed to us by petition, their united request that their connection with said Academy be dissolved, is hereby dismissed, at his own request; although we consider the manner of getting up that petition as wholly irregular, and must regard it with marked disapprobation; and furthermore, is recommended, as having sustained a good moral character, and as having made commendable proficiency in study.'

Now what was the manner of getting up that petition, which is here said to be wholly 'irregular,' and is 'regarded with marked disapprobation?' Our readers have already been informed. And on this point we may without vanity, claim to be as well informed, as our Instructors. We therefore again affirm, that this petition was signed by forty-six persons out of the fifty, after free and deliberate discussion on both sides of the question, and that the remaining four signed the next day, from a full conviction that their duty to God and their fellow men absolutely demanded it. Has it then come to this? Is a free interchange of thought and opinion, on a great question of duty, wholly 'irregular' and to be regarded with marked disapprobation?' In what age—in what country—under what form of government do we live? But it is still objected that the petition was signed in a state of high excitement, after listening to violent and 'inflammatory speeches.' To this, it may be sufficient to reply, what can be clearly proved, that a large majority of the signers had previously signified their deliberate determination to dissolve their connection with the Institution, in case of the rejection of their memorial without satisfactory reasons being assigned.

Thursday, the 23d.—The committee, to whom had been entrusted the petition, reported, that 'Mr. Johnson had consented to grant an honorable dismission.'

Friday, 24.—Those who had petitioned for a dismission had a conference with Mr. Johnson. He then suggested, for the first time, the propriety of inserting in our certificates the reason of our leaving. [illegible] we objected, not on the ground that we were ashamed of our acts (as this avowal of the fact might incontestably prove) but because it was a useless appendage and entirely unprecedented. Having ascertained our feelings on this subject, he stated that he was not disposed to press the point, and giving us to understand, that nothing of the kind would be introduced, assured us that they should if possible, be prepared in the course of the day. But before the next morning arrives, information is borne to him, of the 'irregular' manner in which the petition was got up, (which if different from what we have stated above, we pronounce without qualification an utter falsehood) and we are then told, that 'we must wait till further investigation is made.' The records of all our proceedings were at that moment in his (Mr Johnson's) possession, *and we offered, [illegible]* together with his associate Teachers, *[illegible] to face, any charges alleged [illegible]*. This was refused. 'Paul,' says he, 'bound in chains of iron'—the interpretation of which we leave to himself, or others acquainted with the system of operations on Andover Hill. We were ready for the most close and scrutinizing investigation, provided it were conducted on fair and honorable principles. We waited with all due patience from Saturday morning till Tuesday noon, *[illegible] all our documents [illegible] and ought to [illegible] of [illegible]!* We not only were not permitted to know the crimes alleged against us, but were unblushingly told *they would not [illegible] until published [illegible]*. Now is this inquisitorial, or is it not? Our friends may decide. The result we know not, and fear not. We have acted [illegible] the course we have pursued. In the mean time we were restricted to retrace our steps, if we were convinced that we had acted [illegible]. And very [illegible]. But this is not all. One individual of our number who had, several days before [illegible] was publicly expelled, [illegible] and was [illegible] ignorant of the [illegible] and furthermore was [illegible] when he arose to announce [illegible] thus openly preferred [illegible].

In connection with this expulsion, it was [illegible] that there were believed to be [illegible] 'fomenters of discord,' [illegible] 'who must be cut off.' But with a [illegible] we find within ourselves [illegible].

[illegible]

At the [illegible] the advocates of 'enormous and exasperation' were [illegible] to subject to the powers that were, and what is quite inexplicable, were very much alarmed, lest we should injure our cause by leaving the Institution. However, the 'fomenters of discord,' the ringleaders who were to be 'cut of,' were not discovered. Nor were we easily to be persuaded from doing, what in our conscientiousness, and before Heaven, we believed a solemn duty. What next can be devised to delay or frighten us into an abandonment of our purpose? The result is presently brought out, and on Tuesday morning the edict comes forth *[illegible]* those of you [illegible] of lecturers in recitation,' (we had attended regularly to the duties of the school) till our request for dismission was essentially granted,) 'leave town,' or be dealt with in some other way; which, we supposed, in plain terms, to be equivalent to the naked phrase, 'must be expelled.' Now was this kindness? Was it justice? Was it giving us an 'honorable dismission,' and permission to 'go right away,' both of which our Instructor had repeatedly guaranteed to all who wished to leave? We need not answer No. But we hardly dare express our honest convictions respecting the design of these movements. Suffice it to say, that in consequence of them, a meeting for deliberation was held, at which the following Preamble and Resolution were almost unanimously adopted, viz:

'In consequence of the remarks thrown out by our Principal, this morning, and the conditions imposed in order to our longer continuing honorable members of Phillips' Academy; (with which, from the very nature of the case, it is impossible for us to comply.) Therefore,

Resolved, That it is our duty each, this day, to submit a written resignation of his membership.

Among those withdrawing were two minors; one the son of an influential minister, the other of a poor widow; both of whom, by [illegible] attendance at recitation, had rendered themselves obnoxious to the threat of expulsion. But mark the difference in their treatment. The minister's son is suffered to remain unmolested, *while the son of the poor defenceless widow is 'cut off,' and sent home in disgrace!!* Such a fact needs no explanation from us—*it speaks for itself.*—And, although we were told no notice would be taken of our resignations, yet strange and unaccountable as it may seem, our certificates as copied above, were forthcoming on the very next morning!

We have now given a faithful account of the proceedings in Phillip's Academy, Andover, on the great question of Slavery.—And we now leave it, for what? 'That we may ruin it and of course bury its Instructors in its ruins? (as we are slanderously reported, and as some affirm that we say.') Nothing can be farther from the truth. We dissolve our connection with Phillip's Academy, because, under the existing administration of its laws, its members are not allowed in any manner to bring their influence (and it matters not whether that influence be extensive or not) in an associated capacity, to bear upon a most wicked and odious system of fraud and oppression. And while the young men of our land are enlisting all their energies in this great cause of philanthropy and Heaven: is it right, is it tolerable, that 'No member of *Phillips' Academy* shall join any society in the town of Andover, without permission from the Principal?' which, as its administration has indubitably proved, is only a less direct and tangible, and therefore a *more mean and cowardly method* of saying, '*No member of Phillips' Academy shall join any* "*Anti-Slavery Society*" *in the town of Andover*.'* But it is said, 'we do not object to your being Abolitionists,' all we require is, that you do not join an Anti-Slavery Society. Let us see how this reasoning will apply in other cases. Suppose a man says, 'I have no objection to your being a Methodist, only you must not unite with their Church'—'you may cherish the missionary spirit, but you must not join a Missionary Society.' In short, for this is the principle,—you may embrace any theories you choose; but then to come out and take a decided stand on the side of what you believe to be truth, and by organized and combined effort, exert yourself to spread abroad and defend it, this were madness outright: what should we think of such a man? And yet, is not this plainly the reasoning of those, who affect a willingness that all should be Abolitionists, but still object to the formation of societies? And does it not carry with it its own antidote? But we forbear. And in conclusion, we only ask from the public, in view of the course we have pursued in this matter, and the policy adopted by the Institution with which we were connected, a just and impartial decision.

D. C. SCOBEY,
G. S. TOWLE,
A. GROVER, } Committee.
H. EATON,
J. W. PILLSBURY,

Andover, Mass. Aug. 5, 1835.

*There is a flourishing Society in town consisting of more than 200 members.

Which of these systems of education shall we hand down to posterity?

HERALD OF FREEDOM.

CONCORD: AUGUST 22, 1835.

All men are created equal; are endowed, by their Creator, with certain unalienable rights; that among these are life, LIBERTY, and the pursuit of happiness.

DECLARATION OF 1776.

All men are born equally free and independent; and have certain, natural, essential and inherent rights, among which are the enjoying and defending life and LIBERTY; acquiring, possessing and protecting property.—CONSTITUTION OF N. H.

A NEW SOCIETY.

It appears from the tone of several of the papers in different parts of the country, that the opposers of immediate abolition are anxious to array themselves in an organized capacity, against those who advocate that doctrine. They are greatly [illegible], as they ought to do, but [illegible] not discovered any feasible plan on which to act. They see something must be done to withstand such a contagious [illegible], or the people will all become infected in [illegible] what that something should be they cannot so easily determine. Even the N. Y. Courier, with all its tact and shrewdness, cannot [illegible] satisfactory method. Now as our good [illegible] seem somewhat puzzled, indeed at their very wits' end, what course of procedure to take, we would recommend, if our advice would not be deemed 'foreign interferance' and [illegible] intermeddling,' the formation of *a* society.

It is always well to fight people with their own or similar weapons. Then there can be no cause of complaint. Also, 'union is strength.' It is a true aphorism, that if we wish to discomfit our opponents, we must concentrate our energies. Insulated, individual efforts will avail but little. Now we believe if the doughty patriots, who assembled lately at New-York, and their confederates in divers parts of the Union, should seriously reflect on this subject, should look at it in all its bearings and 'consequences,' they would think well of our suggestion. Should they adopt our views and decide it to be 'expedient' to form a society, we beg leave to commend to them the following as an appropriate Constitution, which they might sign with a pen dipped in the blood of some outraged slave.

PREAMBLE.

Whereas, the principles promulgated in the Declaration of American Independence, that "all men are created free and equal" and "possess certain inalienable rights, among which are life, liberty, and the pursuit of happiness," are false in theory, and ruinous and disorganizing in practice; and whereas the Bible allows slavery in the same manner that it allows polygamy, and Christianity, which bids us do unto others as we would that they should do unto us, tolerates and sanctions it; and whereas Canaan, the son of Ham, was condemned to be a servant of servants to his brethren; and whereas the Negroes are *not* the descendants of Canaan; and whereas "the wild theories of liberty," which abolitionists advocate, and which threaten, if generally received and acted upon, to rescue the oppressed from our grasp, rest on the 'rhetorical flourish' of Thomas Jefferson, noticed above; and whereas free discussion renders popular those theories; and whereas, if the slaves are emancipated and placed under the protection of equitable and righteous laws, instead of being left to the irresponsible caprice of individuals, the masters would be deprived of many opportunities for gratifying pride, luxurious indolence, passion, avarice and lust; and perhaps be obliged to labor themselves instead of living on the unrequited toils of others; and whereas we are determined that slavery shall be perpetuated and the South remain in undisturbed possession of its property in the bodies and souls of men; and whereas we have no fears of any interferance with that property, except from the abolitionists, whom we pledge ourselves to oppose:

Therefore, we, the undersigned, do form ourselves into a Society, and adopt the following

CONSTITUTION.

ARTICLE I. This Society shall be called the AMERICAN PRO-SLAVERY SOCIETY.

ART. II. The fundamental principle of this Society is, that slave-holding, *under present circumstances*, is right and proper and ought not to be disturbed.

ART. 3. The objects of this Society are to muzzle the press on the subject of slavery; to put a stop to all discussion of that *delicate* question, and thereby prevent the dissemination of abolition sentiments; to prevent the elevation of the negroes; to shut them out from all enjoyment of intellectual, religious and civil rights and privileges; to crush them as much as possible, in order to gain 'their consent' to go to Liberia. And the members of this Society pledge themselves to effect their object by all means which they may deem 'expedient,' whether by denunciations, ridicule or mobs.

ART. I. Any person may become a member of this Society by assenting to the above principles and signing this constitution. Any person owning slaves to the number of twenty, or who has made a speech apologizing for slavery or who is a member of the Colonization Society may be elected an honorary member by a vote of a minority * of the members present at any regular meeting. All slave-drivers, slave-breeders, and kidnappers are *ex-officio* honorary members.

ART. V. [This article should provide for the election and duties of officers, of whom there should be a goodly number. The most efficient and zealous ones would undoubtedly be found at the North. We could help the society to sundry Vice-Presidents and Managers from New-Hampshire. We have several ministers, lawyers and editors in our eye, who would prove faithful, untiring servants. Concord would afford two or three from the latter class. If there should be any difficulty in finding a President, we think our little village would produce one who would fill that office with a good deal of dignity.]

ART. VI. The annual meeting of the Society shall be holden on the 4th of July, in the Hall of the House of Representatives in the City of Washington.

* This is based upon the doctrine of minority nullification.

[For the Herald of Freedom.]

Notwithstanding the assertion of one of our religious newspapers that there is no prejudice against color among us, we see almost daily exhibitions of it, and oftentimes from those who should endeavor to remove it rather than to perpetuate it. At the late session of our Legislature, one of the representatives from a neighboring town, and a very respectable man, in making some remarks favorable to the repeal of an old act which granted a bounty on crows and blackbirds, which annually do more or less injury to the farmer, said, that "THEY were the *only blacks* that HE wished to have emancipated."

We give credit to the gentleman for his very commendable humanity for the birds of the air, and for his efforts to emancipate them from a law which set a price upon their heads; which held out a temptation to extirpate them by paying money from the treasury, and we regret that his benevolent feelings, although they might not "take every creature in, of every kind," should not have been extended to a large portion of our own countrymen, who are in worse bondage than ever were the birds which excited his commiseration, and who are oppressed, whipped, scourged, and sometimes hunted and even shot with as little compunction as the boy shoots the crow or the black-bird. Why is the gentleman unwilling that these human beings should be emancipated from the cruel laws which hold them in chains? Why not grant the blessings of freedom, of knowledge and religion to those who belong to the human family? Oh, because, they are *black* to be sure. Were they white, their claims to humanity would be recognized, and the gentleman would probably be as willing they should be set free, as he was that the crows and black-birds should enjoy their freedom unmolested.

NOYES ACADEMY, which our readers are aware was established at Canaan on *free* principles, accessible to all without distinction of color, has been removed. The official account of such an illegal proceeding can be said to have such an account, we give below from the Patriot. Such lame attempts at wit, such ridiculous misrepresentations, all in all such miserable productions, emanating as they do from selectmen and town-clerks and deacons we hope never to see again. We should think they were coined by the editor of the N. Y. Courier. We had intended to offer some further remarks on this affair, but our limits this week will not permit.

The first extract which we make from the Patriot, gives an account of the proceedings of the town-meeting, which we understand was a riotous one, more like a rabble than a meeting of sober people.

[From the N. H. Patriot and State Gazette.]

Proceedings of a large and respectable meeting of the inhabitants of the town of Canaan, in the county of Grafton and State of New Hampshire, duly notified and legally holden, on the 31st day of July, A. D. 1835, for the purpose of adopting measures in relation to the Coloured School in said town.

After choosing Joseph L. Richardson Moderator, the following votes were passed and resolution adopted.

1st. *Voted*, That the following Preamble and Resolutions be adopted.

Whereas, Believing that certain individuals in this town, by the practice of fraud and deception have abused public opinion abroad in reference to the state of feeling in this town respecting the coloured school here, and believing that designing demagogues and desperate politicians abroad in connection with a few sordid spirits in this town, who are influenced more by the love of *gain* than the love of God or *man*, are determined to continue their black operations in this town against the wishes of a large majority of its citizens, although they have once and again expressed their disapprobation and have *borne* and *forborne* until forbearance has ceased to be a virtue.

Therefore, *Resolved*, From what our eyes have seen and our ears have heard, respecting the close intimacy that exists between some of the Coloured boys and white females we believe if suffered to go on it will not be long before we shall have *living* evidence of an *amalgamation* of blood.

Resolved, That we consider the coloured school in this town a public nuisance, and that it is the duty of the town to take immediate measures to remove said nuisance.

2d. *Voted*, That the town take immediate measures to remove the house in which the coloured school is kept.

3d. *Voted*, That the Selectmen select a ground to set said house upon.

4th. *Voted*, That the following persons be a committee to superintend the moving of said house, viz: Jacob Trussell, Daniel Pattee, Daniel Campbell, March Barber, Nathan Shepard, James Pattee, Chamberlain Packard, Jr. Luther Kinne, John Fales, Jr. William Campbell, Peter Stevens, Westly P. Burpee, Herod Richardson, Robert B. Clark, Benjamin W. Porter, Elijah R. Colby, Salmon Cobb, Bartlett Hoit and Americus Gates.

5th. *Voted*, That the measures adopted by the town in regard to moving said building, be commenced on the 10th day of August next at 7 o'clock in the forenoon, and continue without intermission until the moving of said building be completed.

6th. *Voted unanimously*, That the following Preamble and Resolutions be sent to the editor of Christian Register and Boston Observer with a request that he would give them an insertion in his paper.

Whereas a report of the Managers of the Massachusetts Anti-Slavery Society has been published in the Register and Boston Observer bearing date July 11th, 1835, containing statements that the inhabitants of Canaan, N. H. are generally in favor of the coloured school in said town.

Therefore, *Resolved*, That the publication in that paper relating to said school is without foundation in truth and a libel upon the public, as more than four fifths of the inhabitants of this town in the estimation of this meeting, are decidedly opposed to said school, and are determined to take effectual measures to remove it.

7th. *Voted*, That the proceedings of this meeting be sent to the editor of the New Hampshire Patriot and State Gazette for publication, with a request that all the papers in New England would give them an insertion, and that they be signed by the Selectmen and countersigned by the Town Clerk.

JAMES ARVEN,
WILLIAM MARTIN, } Selectmen of Canaan.
SYLVANUS B. MORGAN,

Attest—JAMES ARVEN, Town Clerk.

From the Patriot of Monday, we copy the following account of the removal of the building, which we give without comment.

[From the N. H. Patriot and State Gazette.]

Agreeably to the vote of the town of Canaan, in the County of Grafton and State of New-Hampshire, passed at a legal Town Meeting, holden on the 31st day of July last, the Superintending Committee appointed by said town to remove the "Noyes Academy" proceeded at 7 o'clock A. M. of the 10th inst. to discharge their duty; the performance of which they believed the *interest* of the town, the *honor* of the State and the *good* of the whole community, (both black and *white*) required without delay.

At an early hour the people of this town and from the neighboring towns, assembled full of the spirit of 75, to the number of about three hundred, with between ninety and one hundred yoke of oxen and with all the necessary materials for the completion of the undertaking. Many of the most respectable and wealthy farmers of this and the adjacent towns rendered their assistance on the occasion.

Much credit is due to the patriotic and public spirited town of Enfield, for their prompt and efficient services.

The work was commenced and carried on with very little noise, considering the great number engaged, until the building was safely landed on the common near the Baptist meeting house, where it stands, not like the monument on "Bunker's Heights," erected in memory of those *departed spirits*, which fought and fell, *struggling* for *Liberty*, but as the monument of the *folly* of those living spirits, who are *struggling* to destroy what our fathers have gained.

The following sentiments were prepared and read on the ground by Mr. Eastman, with great applause.

1st. *The Constitution of the United States*—Based on a compromise between the North and South, each pledging themselves to protect each others rights and privileges—it can only be maintained by a due regard to the rights of the respective parties.

2d. *The Abolitionists*—A combination of disorganizers, led on by an Englishman, sent to this country to sow seeds of discord and contention between the North and South—may he be removed from this continent as suddenly as the "Noyes Academy" has this day been removed from the control of the *Abolitionists*.

3d. *The Revolutionary Patriots of the North and South*—They fought together for the privilege of making their own laws—their sons would be unworthy of their sires, if they should surrender their right into the hands of *Abolitionists*.

4th. *The Patriots of New-Hampshire*—They will fight for the rights and privileges of their Southern brethren, which are guaranteed to them by the Constitution, so long as there is a man that can shoulder or handle a musket.

5th. *The Abolitionists*—They must be checked and restrained within Constitutional limits, or American liberty will find a *speedy grave*.

6th. Let there be a union of all honest men throughout the United States, and an undivided and uncompromising opposition be presented to immediate abolitionists, when and wherever found.

After which, Mr. Barber, in behalf of the town and committee, tendered his thanks to the company for their efficient and energetic assistance on the occasion, and the company voted *unanimously* that a report of the proceedings be published in the New-Hampshire Patriot and State Gazette. The company then retired to their respective homes; so ended the day; joyful to the friend of his country, but sorrowful to the Abolitionists.

JACOB TRUSSELL,
for the Committee.

Canaan, Aug. 11, 1835.

[For the Herald of Freedom.]

"The Danger."

To the Editors of the N. H. Observer.

Will you permit a friend to say a few words upon this subject, so fully set forth in your paper of July 17? The plain and evident object of the piece was, to warn the churches against the *principles*, the *object* and the *measures* of Abolitionists.

You said—"What is ominous of evil is, that this enterprize takes the shape of a benevolent and religious enterprize [the abolition enterprize] and yet is pursued by too many of the leading men, with a spirit such as men of the world manifest in their contests"—and that "there is a continual reference to their cause as a holy one; and to the evil of slavery as a dreadful sin." Can you lay your hand upon your heart, and say, I believe the Abolition enterprize to be neither a "benevolent or a religious enterprize;" and Slavery no sin?

Another note of alarm is, "that the highest ardor in this cause may as well be exhibited by persons devoid of piety, as by those who possess it." We grant it. But can you name a single enterprize where this may not be the case? It has been so in religion; men have enlisted in that holy enterprize with all the warmth and eagerness of devoted christians, who were wholly "devoid of piety." Is that any reason why you or I should abandon the cause of religion? Why not denounce that holy enterprize as unworthy of the attention and pursuit of the Christian because some unholy men have embarked in it?

Let us be consistent. Are there not a large number of men, who have ardently enlisted in the cause of Temperance, who are "devoid of piety?" Why not hold up that fact as a warning to christians against engaging in the cause of temperance?

But you say, "The churches of Christ are in danger of being *rent* and *torn asunder* by the controversy on the subject of slavery." This was the cry when the subject of temperance was first agitated in our churches. "Our churches will be rent and torn asunder,—this excluding all from admission into our churches who do not pledge themselves wholly to abstain from the use of ardent spirits, will make divisions in our churches and among christians."—But what was the truth of this matter? It was not the principle of Total Abstinence, nor the advocating of that principle in our churches that made the division, but those who opposed it.—Who are making divisions in our churches by agitating the subject of slavery? Not those who preach the doctrine that slavery is a *sin*, and ought to be *immediately* repented of, and forsaken. This is a gospel truth—a *plain, unvarnished*, and *unadulterated gospel truth*. If preaching this plain, simple, gospel truth will create division in our churches, it will only separate the gold from the dross—the chaff from the wheat. No one can stop the force of truth. What christian would deprecate the division made in our churches by a plain a faithful enunciation of the true doctrines of the Gospel? Where then does the *danger* lie? Not in preaching the doctrine of immediate and unconditional repentance, but in *opposing* that doctrine.

"You say—"You may diffuse this spirit and zeal through all our churches, [the spirit and zeal of Abolitionists] and they may be alive with it, and yet, at the time, their graces are languishing and dying"—that is, if I understand your meaning, abolitionism has a tendency to distract vital Godliness in the heart, and every christian grace in our churches—for you have said—"We doubt whether preaching upon it, does any good to the souls of men." If the abolition principles are not gospel principles—if it is not "a benevolent and religious enterprize," I fully believe that it will have a tendency to destroy vital Godliness in our churches. But if their principles are true gospel principles, they cannot have that effect.—That slavery is a sin, is admitted by all true christians.—That this and every other sin ought *immediately* to be repented of, and forsaken is a gospel truth.—Who, under the influence of good christian feelings, and "breathing the spirit of the gospel and good will to the salvation of sinners," will hold up that the preaching of this *gospel truth* will have a tendency "to create divisions in our churches," to lower the standard of vital godliness "and to hinder revivals of religion?"

But you say, "the great point of difference between you and abolitionists is not in principle, but in measures—not whether the thing should be done; but how, and how soon it should be done."—"Not in principle, but in measures." The measures or plan of abolitionists to remove slavery, unavoidably grows out of their principles—*Repent* and forsake the sin—When? *now—this moment*.—This is a gospel measure—this is a gospel plan.—"*God now commandeth all men every where to repent*." Oppose the measure and you oppose the principle. But you say, "Slavery cannot be removed in a day, with benefit to the master, or the slave." You would not here be understood, that a man would be justified in violating the commands of God, if obeying them would be an injury to him? Or would you tell the sinner that if he *now* repented it would be greatly to his disadvantage?

But you say that the heinous sin of slaveholding "cannot be removed in a day"—or cannot now be repented of and forsaken agreeable to the requirements of the gospel "with benefit to the master or slave."

Again—you say, "that the professed Anti-Slavery men, and the professed Colonizationists are both desirous of this,' (viz. "of removing slavery from the nation,") "and are both aiming at this result."

If Colonizationists are desirous and aiming to remove slavery from the land,—they are one thing in *principle*, and another thing in *practice*. The Constitution of the Colonization Society does not aim or profess to touch slavery in this country. "Its only object is the Colonization of free blacks on the coast of Africa."

I admired your closing remarks, Messrs. Editors—"If men will write upon this or any other subject, as they are prompted to do when coming from their closets after having viewed the glories of the spiritual world, they will do no harm to the kingdom of Christ." But when you said, "We may as well speak out on this subject as not"—and then charged ministers with the high sin of aiming "to split and divide the church of God," of "not desiring a revival of religion" &c., I began to think your "heavenly spirit" had flagged.

You asked your readers "to mark the spirit of those who assail you, and see if they evidently breathe the spirit of the gospel, and good will to the salvation of sinners." I ask your readers to mark, which of the three that passed from Jerusalem to Jericho breathed the spirit of the gospel of good will,—the Priest who passed by on the other side—the Levite who followed his example, or the Samaritan who had compassion on his "naked, wounded," and suffering fellow being?

The day is coming, when you and I must meet at the judgment bar of Christ all the souls that have been trained up in slavery. Will not this immense and woful havoc of souls, whom God created in his own image, and for whom Christ died, be one of the first things to be inquired into by the final judge? Will not *you* and *I* and *every individual christian* be asked, WHAT HAST THOU DONE IN THIS MATTER?

G. B.

[For the Herald of Freedom.]

JOURNAL

of Rev. GEORGE STORRS on his Agency.

August 15, 1835. Left Concord at 1-4 past 7 A. M. Passed through Northwood and distributed a number of anti-slavery periodicals in that town as I travelled along. Arrived at Dover, 10 miles from Concord at half past 4 P. M.—was most cordially received by Br. Perkins, the Methodist Preacher, who is a whole souled Abolitionist:—sorry to find Br. Root, the Congregational Minister, out of town. Br. Perkins made arrangements to have my appointment, to lecture on Slavery to-morrow evening, given out at all the meeting-houses.

It is truly melancholy to see what *ignorance* is manifested by the public journals, in regard to the *principles* and *designs* of abolitionists:—shall I say, what *falsehood* is seen in the statements that are going the rounds? In a paper now lying before me is the following sweeping charge against the Abolitionists:—"Hypocritically URGING THE SLAVES *to insurrection and* BUTCHERY." Now I solemnly challenge any, or *all* our opponents, to bring a *single* paragraph which *directly* or by *any fair inference*, can be made to support such a charge, from any periodical published by the American Anti-Slavery Society, or their authorized agents. Let them, if they can, put their finger upon chapter and verse and give the public the "incendiary" *words*. They cannot do it. Slaveholders cry, "Incendiary—fanatic—poisonous matter," &c. &c. and northern editors *echo* the sound, to the *disgrace* of the press that ought always to speak truth. By repeating such scandalous falsehoods, mobs are excited; and then, forsooth, the abolitionists must bear the blame!! they are stirring up "*sedition*" and "BUTCHERY"!! What an impudent man John the Baptist was, to tell the royal king, Herod, it was not lawful for him to have his brother Phillip's wife!! How dared he to "reprove" a king! If he had lived a little later he might have taken a lesson from some of our modern "expediency" men and saved his head! poor "fanatic"!

Sabbath evening, August 16. Lectured at the Methodist meeting-house in Dover to a large congregation:—subject, *Bible and Slavery*.—Congregation quiet and attentive. Good, I trust, was done. Mr. Young, Congregational Minister from Meredith Bridge, made an interesting prayer at the close. The good Spirit of the Lord seemed to come down upon us. Thanks be to God, for the comfort I felt in pleading the cause of *truth* and of the *oppressed*.

August 18. Lectured last evening on the *fruits of slavery*. After the lecture, had an interview with the young men on the subject of forming a Young Men's A. S. S. They agreed to form one, and appointed a committee to draft a Constitution to be presented this evening.—The friends here, have subscribed for more than a hundred copies of the *Emancipator*. There is already a male and female A. S. S. in this place, formed last winter by the labors of Messrs. Phelps and Thompson. The cause, I have no doubt will go forward in Dover, for 'truth is mighty and must prevail.' The two A. S. S.'s here, number, I am told, 150 members.

I have an appointment to lecture on Slavery again, at the Methodist meeting-house this evening. I am told that the following Notice has been stuck up this morning, (doubtless by some who *would be* slaveholders) viz. "All those who are in favor of *disunion* are requested to meet this evening at the Methodist meeting-house precisely at 8 o'clock."

Some of the papers, in this quarter, are giving circulation to a 'sincere invitation' of some 'Southrons' to abolitionists to 'come south of the Potomac' &c. &c. I could not but be struck with the striking resemblance between this *invitation* and that of one anciently, who said;—"If thou be the Son of God cast thyself down &c." It appears to me, that the *features* of the *former* so exactly correspond with that of the *latter*, that there is very little danger of the *relationship* being mistaken.

Half past 10, *evening*. Lectured this evening in the Methodist meeting-house according to appointment. In the first part of my remarks, it was discovered that some of those "*in favor of disunion*" had met agreeable to their notice in the morning. We were somewhat interrupted twice by shuffling of *feet*? And what, pray, do you think I was saying? Why, once I was reading an extract from the speech of M. Miner, in Congress in 1829, showing *facts* in regard to *slavery* and the *slave trade* in the District of Columbia!—terrible offence!—Slave-holders could hear it on the floor of Congress, but we at the North, who are "all opposed to slavery" cannot allow a *freeman* to *repeat it*!!

At the close of my lecture J— P— H— Esq of this town arose with manifest warmth, and said, in substance, among other things; that if abolitionists were going to advance such sentiments as the speaker had done this evening those who thought differently ought to have the liberty of *discussion*:—that the course the abolitionists were pursuing was insurrectionary, &c.—and called upon us to look at the papers, &c. &c. He finally *concluded* with this remarkable sentence: "THEY [the slaves] ARE BEASTS IN HUMAN SHAPE AND NOT FIT TO LIVE"!!! After a short pause, and in so low a voice that very few heard him, he added;—"*free*." After the *clapping hands* and *stamping feet* was over, so that I could be heard, I remarked, that the gentleman had intimated that abolitionists were unwilling to discuss the question,—that he was the first person I had ever heard of that brought that charge against us, we had always *courted discussion*. I replied that with respect to the charge that abolition papers were *insurrectionary*, &c.—that I *challenged* the gentleman, or any other of our opponents, to lay their finger upon a *single* sentence in *any* periodical, published by the American Anti-Slavery Society, that was of such a character—that in all the cry of *fanaticism, incendiary, insurrectionary*, &c. &c. that the public newspapers had been flaming with of late, not *one* of them had produced a *sentence* from the anti-slavery papers, to prove their high charges:—and I defied them to do it:—that the Post Master General himself, in his reply to the Post Master of Charleston S. C. said, he could not judge of the character of the publications spoken of, for the Charleston P. M. had not sent him any of them, nor any extracts!! Why, I pray, did he not send him *extracts*? Plainly, because he had *none*; nor could he have found any had he searched till this time. Our meeting closed without further remarks and the young men proceeded to form the "Dover Young Men's Anti-Slavery Society auxiliary to the State Anti-Slavery Society." A copy of the Constitution I send you in the same mail with this.

Yours in the cause of Liberty,

GEO. STORRS.

Constitution in our next.—Ed.

The N. H. Observer has *again* hauled off,—declines to discuss further the abolition question.—*Keene Sentinel.*

[For the Herald of Freedom.]

"The Touch."

MR. KIMBALL:—In my remarks upon the Editor of the Christian Advocate and Journal a few weeks since, speaking of the "touch" of the the son of Æsculapius, in which the Editor of the Advocate appeared to glory, as tho' it was a complete triumph over Judge Jay, I made use of the following language:—'Are you looking like the barbarians on the island of Melita, to see if Judge Jay, or his book, does not *swell up and fall down dead* before the "touch" of this son of Æsculapius!! No doubt some have concluded Judge Jay "is a murderer, whom vengeance suffereth not to live," else this 'viper out of the heat' would not be suffered to fasten upon him.' I added, 'Mine *opinion* is, that the "*touch*" will do Judge Jay and his book as much *harm* as the "venomous viper" did Paul, &c.' It is suggested to me that I am understood in these remarks as applying the term "viper" to Dr. Reese. I wholly disclaim any *intention* of calling Dr. Reese a *viper*. My remarks were intended to be applied to the letters, book, or rather, "*touch*." I think it will be seen, by a careful attention to the whole paragraph, that I make emphatic the "*touch*." If it be inferred that the *author* is *like* the "*touch*," I can only say, I have nothing to do to judge the *author*, I spoke *only* of the production, and that in language rather *hyperbolical*. I will here give one extract from the "*touch*," that the *christian* public may judge whether my *hyperbole* was too strong. Page 91. Speaking of Judge Jay's book, "the immediate abolitionists" and "all the anti-slavery party," the "*touch*" says: "It is the purest fanaticism that was ever exhibited in the history of our race. It blinds the eyes, perverts the intellect, destroys the memory, blunts the moral sense, hardens the heart, sears the conscience; ANNIHILATES THE RELIGION OF ITS VOTARIES, and practically teaches, that while 'slaveholding is a heinous crime,' 'bearing false witness' is *no crime at all*!" The *capitalizing* is my own. I shall add no comment; it needs none.

GEO. STORRS.

"Granite State." August 12th, 1835.

Continuation of the Sanguinary Riot in Baltimore.

(Correspondence of the Boston Atlas.)

Baltimore, Aug. 9, 1835,
12 o'clock, Sunday night.

The wretched mob still reigns triumphant! His infernal majesty has deputed a greater than *Judge Lynch*, to execute his behests in Baltimore. The deeds of this day, (Sunday, August, 19th, 1835,) will stand out by itself, in the annals of Baltimore, through all coming time! Such desecration of the Sabbath, was never before witnessed in a civilized land.

But before detailing the deeds of the day, I will give you an account, as near as I am able, of what transpired last night, after I closed my letter to you. Some little time after 12 o'clock, about thirty resolute men volunteered, under Gen. Leakin, to help the city authorities quell the mob. They armed themselves with muskets, loaded with balls, marched up Lexington Street to where it intersects with Charles street, and near Mr. Glen's house, where the mob, flushed with success, commenced throwing vollies of stones at them.

The order was given to fire, and it was promptly obeyed. They then retreated, reloaded, marched up again and fired. This they did three times, in which they wounded a considerable number, and perhaps killed one or two. It was impossible to tell how many they killed or wounded. It was wrong, unlawful, cruel, and impolitic for those citizens to thus arm themselves of their own accord, and shoot down men indiscriminately. The Mayor did not countenance them in the act. The Mayor, however, is not the man for the times. He *should* have called out an armed force in season, and prevented these lawless depredations. But he is a tender hearted man—he meant to do what was right, and therefore went by the advice of others. He was on duty all last night. This afternoon he took to his house, fatigued, and in a complete state of despair and despondency. The city, all day, has been given up to the mob! No resistence whatever has been made to their infernal acts!

I have not been able to ascertain, with any degree of certainty, the number of persons killed and wounded last night. But the opinion is universal that the number killed cannot be less than six, and of those wounded, less than thirty. I have heard the names of many of them. They were mostly spectators—not rioters. Some of the ringleaders of the mob were however shot down. The mob did not attack Reverdy Johnson's house last night, as was anticipated, nor relieve their comrades from the watch house, but seemed to content themselves with cutting up the inside of Mr Glen's house.—The rioters who were taken to the watch house, are now, I learn lodged in jail, awaiting an examination.

This morning, at an early hour, thousands of people collected in Charles street, in front and vicinity of Glen's house. The number continued to augment all day long—whilst within the walls of the house were some fifty young men and boys, cutting up the floors, tearing and breaking down the brick wall, drinking wine, of which article they found one or two thousand dollars worth, hallooing, and otherwise creating a tremendous uproar.

Before the day closed, scores of them so drunk they could hardly stand, might be seen all over the house, on the roof and in the rooms, with their crowbars and axes, cutting and slashing, and making hideous yells. Others were staggering off with the plunder. Thousands were looking on, but no one interfered! Cowards! cowards all! you will say. It is too true.

At dark to-night, the mob commenced their work upon Reverdy Johnson's house. They were not molested. There were perhaps twenty thousand people looking on.—The mob soon broke into the house, threw out the costly furniture, and commenced a bonfire of it in front of the house. They tore every thing out of the house, which they could lay their hands on, and threw it into the flames, which glared up horribly and frightfully. There was one thing, however, which they did not cast into the flames. In the midst of their ravages, they found a handsome gilt eagle about as large as life.—This they tossed down very carefully, requesting that it should be preserved. It was handed along to some persons about the monument, one of whom clambered up with it and placed it upright over the door which enters the monument, where it remained.

The rioters worked like very furies in deviltry and destruction, until they demolished almost the entire wall which composes the front of the building. The beautiful Italian marble portico, supported by four Corinthian pillars—by far the most splendid in Baltimore—was deliberately torn down and broken into pieces.

The mob have now left Johnson's house, and gone to that of John B. Morris, in South street, who is one of the Trustees, who holds the books of the Bank of Maryland. They have broken into the house, thrown out all his elegant furniture, and are now burning it in the street in front of the dwelling.

It is said they will destroy Mr. Ellicott's house (Mr. E. is the other Trustee) and Mr. McEldery's, before morning. Wherever they go, they find wine in abundance; they drink, and become more and more devilish and hellish in their deeds. Could you be here and see our city at this moment, see the flames, see the multitudes, hear the shouts and yells, you would say they were worse than the days of Robespierre, worse than 'the three days in Paris'—because the people of Paris had something of importance, in comparison, to set them on—had indeed fallen upon Baltimore. Our city has disgraced herself beyond redemption! Never can this stain be wiped off! You will call us, I fear, a city of cowards!

P. S. While I write, the engines are rushing by, and 'fire' is cried loud and long.

'The Mayor's house has been attacked, and completely gutted of furniture—the mob are about to burn it; three other houses have been destroyed.' The letter ends by saying 'God only knows where this may end.'

No statement could be had of the affair as all was tumult and confusion.

The following is from very respectable authority, and may be relied on.

'We learn that the Mayor of Baltimore came out on Sunday evening with a proclamation, and stated that the fire arms were obtained without his orders.'

The mob proceeded to the jail, and demanded the prisoners, 40 or 50 in number, who were given up without the least resistance.'

The Jackson Mississippian of a late date makes the following remarks in regard to the recent excitement and actual state of affairs in that State:

'Much more, in our humble opinion, has been said in the newspapers about a contemplated insurrection amongst the negroes in Mississippi, than was necessary. It has been represented as embracing a great extent of country, and involving a great portion of our slave population. A stranger would suppose, from a perusal of the published accounts, that the white population of the State had narrowly escaped massacre and death, by the rising of savage and infuriated blacks. We live in an adjoining county to that where the plot was first discovered, and are convinced from all we can learn, that not one negro in every five hundred ever dreamed of, or was in the slightrst degree connected with it. It was confined principally to a single neighborhood, and set on foot and originated by a few degraded and lawless white men. The negroes generally had nothing to do with it, and no testimony has been produced except in one or two neighborhoods, from which the inference can be drawn, that it was any thing more than a neighborhood affair.'

NEW-YORK ABOLITION SOCIETY.—A correspondence has been published in the New York Evening Star, between Mr. S. L. Gouverneur, Post Master of New-York, and the Abolition Society. Mr. Gouverneur wrote a letter to Mr. Arthur Tappan, President of the Society, apprizing him of the attack on the Charleston Post Office, and enclosing a copy of a letter received from the Postmaster of Charleston. Mr. Gouverneur intimated that he had retained the incendiary pamphlets placed in the office for Charleston. The President laid the letter before the Board of Directors, who passed a resolution importing that they should not relinquish their rights of using the mail. Mr. Gouverneur then replied by stating that he should retain possession of the pamphlets until he should receive orders from the Department at Washington.

NEGRO INSURRECTION.—Well might Mr. Jefferson exclaim, in view of the system of slavery as it then existed and now exists in our country, "I tremble for my country, when I remember that God is just." Whose voice was it that spoke at Southampton, and is now speaking in Hinds county?—GOD IS JUST.—*St. Louis Obs.*

☞ The Camp-meeting appointed at Henniker 24th inst is postponed to Sept. 14th.

All letters or other communications addressed to me, should be directed to, *Concord, N. H.*

GEO. STORRS.

NOTICE.

THE Trustees of Noyes Academy will present to the public a full exposition of affairs connected with this Institution as soon as circumstances will permit.

The members of the Board living remote from each other cannot in a moment act in concert.

In the mean time the public is requested to suspend its opinion as to the truth of charges alleged against the Institution, derogatory to its character.

WM. SCALES.

Canaan N. H. Aug. 17, 1835.

POETRY.

[For the Herald of Freedom.]

"Am I not a Man and a Brother?"

Am I not a man—a brother?
(Hear the sighing captive cry,)
Must I dwell in chains forever?
Scorned by every passer-by?
What, alas! can soothe my spirit;
What its feeble flight sustain;
If I nought but *chains* inherit,
Groans, and sighs, and mortal pain?

In freedom's temple lo! I'm bending,
Bound a wretched suffering slave;
My heart new throbs of anguish rending,
Plunged in dark oppression's wave!
Who'll undo my heavy burden?
Who will hear my suppliant prayer?
I am weary, heavy laden,—
Let a slave your pity share.

Am I not a man—a brother?
Kindred of the fairer race?
Does the sable of my color
Brand me with such deep disgrace?
Must my soul by anguish riven,
All her wonted powers repress?
Mind and thought to sorrow given,
Deeply rent with keen distress?

Ah, one sweeter thought is stealing
O'er the pangs of deep despair,
Waking here a calmer feeling—
Do I not GOD'S IMAGE bear?
Tho' now the chains of slavery wearing,
Doomed to lordly whites to bow,
Reproach and scorn, and insult bearing—
All for crime of shaded brow,—

Yet a star of hope is dawning,
Harbinger of brighter day,
Prelude to my freedom's morning,
Ushering in its sunlight ray.
See, its golden light is streaming
Far across the atlantic shore;
The captive's sun of freedom's beaming—
Soon 'twill rise to set no more.

Hark! swelling voices loud responding,
Fraught with music to my ear;
My heart so long in grief desponding
Starts the thrilling sound to hear.
Swiftly on northern gales 'tis rolling,
Southern breezes bear it on;
'Tis rapture, O! 'tis heart-consoling,
To degraded Afric's son.

[For the Herald of Freedom.]

July Fourth, 1835.

The morning dawns: its hallowed calm
One general shout of gladness breaks;
To notes of triumph loud and long,
Freedom her harp from slumber wakes;
And voices jubilant with joy
Their loftiest, sweetest strains employ.

Proud eagles, stars and stripes unrolled,
In gilded clouds of sunrise float;
The story of our freedom's told,
With warmth and eloquence of heart;
And splendid crowds in social glee,
Cluster round liberty's fair tree.

Alas! one blot our country stains,
It impress bears of bondmen's feet;
And millions writhe in slavery's chains,
Where freedom boasts a pure retreat;
E'en while her songs in triumph rise,
They mingle with the captive's sighs.

Each Southern breeze that wafts along,
With groans and tears is laden deep;
Well might this day's enraptured throng,
In sackcloth bow their heads and weep;
Joy's sparkling floods forbear to flow,
Till captives shall deliverance know. L.

HYMN,

Composed by L. M. Sargent, Esq., and sung at the anniversary of the Massachusetts Temperance Society.

God gave the gift to man,
But man with fatal skill,
Insensate formed the plan
To change the good for ill;
The poison tortured from the cane
Like Samson, hath its thousands slain.

God gave the golden grain
To hungry man for food;
But querulous and vain,
He spurn'd the profier'd good
And Egypt's slothful sons athirst,
Drew forth the drowsy beverage first.

God gave the clustering vine;
Ingenious man perverse,
Exchanged the boon for wine,
And wrought Canaan's curse;
The patriarch, who had safely past
The deluge, was o'erwhelmed at last

The madness came by wine,
That wrought Belshazzar's fall,
And caused the hand divine
To write upon the wall—
Scoffer, thy royal race is run!
Thy work of wickedness is done!

To earth the cup he hurled,
That holds an adder's sting;
And let us pledge the world,
With nectar from the spring,
That hence, like Rechab's ancient line,
*Though prophets urge, we drink no wine.

*Jeremiah, ch. 35.

The arm of Might.

There is a secret arm of power—
Unseen by human eyes—
That sends the pealing thunder's roar
Along the vaulted skies.
'Tis heard upon the rushing gale,
And in the torrent's swell—
That sweeps along the reedy vale,
Or dashes down the gloomy dell.
'Tis felt amid the whirlwind's wrath,
That rends the darkened air—
And leaves a desolated path
Through all its wild career. P. H. E.

MISCELLANY.

[From the Massachusetts Spy.]

Slavery.

Why do Southern men tauntingly call us "*The* WHITE *slaves of the North?*" Ans. If we attempt to advise with them on a subject deeply concerning us, (not merely as *philanthropists*, but as *political brethren*,) the 'master' speaks but the potent words, "*We will dissolve the Union*," and the 'free' presses proclaim at once, that the *advice* is given by a few '*fanatics*' only, and that there cannot be found a respectable '*white slave*' among us, who would *presume* to advise with the 'master' concerning his 'property!'

Is it to be admitted, Mr. Editor, that *Slavery* is the only bond which holds the States together? Is it to be admitted that we have *no right* to quote the DECLARATION OF INDEPENDENCE *in the hearing of a Slaveholder*, lest our political brotherhood should be destroyed? Is it to be admitted that the Union is of so much *more* benefit to *us* than to them, that we are willing to succumb to whatever they may dictate, and quietly wear the *gag*?

Mr. Editor, there are none who wish to *dictate* to the Slaveholder *how* he should rid himself of the evil entailed upon him; but it is hoped there are many who will claim the *right to advise*, and claim the *liberty* to refer him to the fundamental principle of our Government—which is, that "ALL *men are born* FREE *and equal, and possess certain* INALLIENABLE *rights*." It is hoped, too, that there are Christian philanthropists who will not fail to remind the *erring* of the *evil of their ways*—and call upon them to "do to others as they, in like circumstances, would that others should do to them." And, Mr. Editor, will you not give to such a space in your columns? A YANKEE.

Holyrood.

BY N. P. WILLIS.

At the very foot of Edinboro' stands this most interesting of royal palaces—a fine old pile, though at the first view rather disappointing. It might have been in the sky, which was dun and cold, or it might have been in the melancholy story most prominent in its history, but it oppressed me with its gloom. A rosy cicerone in petticoats stepped out from the porter's lodge, and rather brightened my mood with her smile and courtesy, and I followed on to the chapel royal, built, heaven knows when, but in a beautiful state of gothic ruin.

The girl went on with her knitting and her well drilled recitation of the sights upon which those old fretted and stone traceries had let in the light, and I walked about feeding my eyes upon its hoar and touching beauty, listening till she came to the high altar, and in the same broad Scotch monotone, and with her eyes still upon her work, hurried over something about Mary Queen of Scots. She was married to Darnley on the spot where I stood! The mechanical guide was accustomed evidently to an interruption here, and stood silent a minute or two to give my surprize the usual grace.—Poor, poor Mary! I had the common feeling, and made probably the same ejaculation that thousands have made on the spot, but I had never before realized the melancholy romance of her life half so nearly. It had been the sadness of an hour before—a feeling laid aside with the book that recorded it—now it was, as it were, a pity and a grief for the living, and I felt struck with it as if it happened yesterday. If Rizzio's harp had sounded from her chamber, it could not have seemed more tangibly a scene of living story.

* * * * *

I thanked heaven that I, stumbled next upon a right person, and was introduced into an ill-lighted room, with one deep window looking upon the court, and a fireplace like that of a country inn—the state chamber of the unfortunate Mary. Here was a chair she embroidered—there was a seat of tarnished velvet where she sat in state with Darnley—the very grate at the chimney that she had sat before—the mirror in which her fairest face had been imaged—the table at which she had worked—the walls on which her eyes had rested in her gay and her melancholy hours—all save the touch and mould of time, as she lived in it and left it. It was a place for a thousand thoughts.

The woman led on. We entered another room—her chamber.

A small, low bed, with tattered hangings of red and figured silk, tall, ill-shapen posts, and altogether a paltry look, stood in a room of irregular shape; and here in all her peerless beauty, she had slept. A small cabinet, a closet merely, opened on the right, and in this she was supping with Rizzio, when he was plucked from her and murdered. We went back to the audience chamber to see the stain of his blood on the floor. She partitioned it off after his death, not bearing to look upon it again—"poor Mary!"

On the opposite side was a similar closet, which served as her dressing-room, and the small mirror, scarcely larger than your hand, which she used at her toilet. Oh for a magic wand, to wave back upon that senseless surface, the visions of beauty it has reflected!—*N. Y. Mirror.*

Without Arms the best Defence.

AN ANECDOTE.

The writer was once favored to sit with that well known and much esteemed minister of the gospel, George Dylwyn, at his fire-side, in Burlington city, where he related the following:

'A little before the revolutionary war, there were a few families of Friends, who had removed from Duchess county and settled in Easton, then in Saratoga county and state of New York. These requested the favor of holding a religious meeting, which was granted. The section of the country proved to be one which was so much distressed by scouting parties from both the British and American armies, that the American government, unable to protect the inhabitants, issued a proclamation directing them to leave their country; and they did generally go. Friends requested to be permitted to exercise their own judgment, saying, You are clear of us in that you have warned us—remained at their homes, and kept up their meetings. Robert Nisbit, who lived at that time at East Hoosack, about thirty miles distant, felt a concern to walk through the then wilderness country, and sit with Friends at their week day-meeting. As they were sitting in meeting, with their door open, they discovered on Indian peeping round the door post. When he saw Friends sitting without word or deed, he stepped forward and took a full view of all that was in the house; then he and his company, placing their arms in a corner of the room, took seats with friends and so remained till the meeting closed. Zebulon Hoxie, one of the Friends present, then invited them to his house, put a cheese and what bread he had on the table, and invited them to help themselves: they did so, and went quietly and harmlessly away. Before their departure, however, Robert Nisbit, who could speak and understand the French tongue, had a conversation with their leader in French. He told Robert that they surrounded the house, intending to destroy all that were in it; "but," said he, "when we saw you sitting with your door open, and without weapons of defence, we had no disposition to hurt you—we would have fought for you." This party had human scalps with them.'

The writer, when reflecting upon this extraordinary circumstance, concluded to call on Zebulon Hoxie, who said, 'the occurrence had been clearly stated by our dear aged friend, George Dilwyn.'—*Friend.*

Cecil's mode of teaching his Child the Nature of Faith.—Children are very early capable of impression. I imprinted on my daughter the idea of faith, at a very early age. She was playing one day with a few beads, which seemed to delight her wonderfully. Her whole soul was absorbed in her beads. I said—"My dear, you have some pretty beads there."—"Yes Papa!"—"And you seem to be vastly pleased with them."—"Yes, Papa."—"Well now, throw 'em behind the fire." The tears started into her eyes. She looked earnestly at me, as though she ought to have a reason for such a cruel sacrifice. "Well, my dear, do as you please: but you know I never told you to do any thing, which I did not think would be good for you." She looked at me a few moments longer, and then—summoning up all her fortitude—her breast heaving with the effort—she dashed them into the fire. "Well," said I; "there let them lie, you shall hear more about them another time; but say no more about them now." Some days after, I bought her a box full of larger beads, and toys of the same kind.—When I returned home, I opened the treasure and set it before her; she burst into tears with ecstacy. "These, my child," said I, "are yours; because you believed me, when I told you it would be better for you to throw those two or three paltry beads behind the fire. Now that has brought you this treasure. But now, my dear, remember, as long as you live, what FAITH is. I did all this to teach you the meaning of FAITH. You threw your beads away when I bid you, because you had faith in me, that I never advised you but for your good. Put the same confidence in God. Believe every thing that he says in his word. Whether you understand it or not, have faith in him that he means your good."

Particular Providence.

For my own part, I fully enter into the sentiment of an ancient writer, that it would not be worth while to live in a world that was not governed by a providence. Nothing is so tranquilizing, consolatory amidst the perpetual shiftings, and fluctuations, and uncertainties, of an inconstant world, as the firm belief that my family and myself are wholly dependent on the sleepless and unremitting God and Father—that he views with indifference nothing which can affect us either with good or ill,—that every drop in the ocean of means is in his hand and at his disposal; and that he is making all things work together for our good. His eye is upon me every hour of my existence—his spirit intimately present with every thought of my heart. His hand impresses a direction upon every footstep of my going. Every breath I inhale is drawn in by an energy which God deals out to me. This body upon the slightest derangement would become the prey of death or woful sufferings, is now at ease, because he is at this moment warding off from me a thousand dangers, and upholding the thousand movements of its complex and delicate machinery. His presiding influence keeps me thro' the whole current of my restless and ever changing history. When I walk by the way he is along with me. When I enter into company, amid all my forgetfulness of him, he never forgets me. In the silent watches of the night, when I my eyelids have closed, and my spirit has sunk into unconsciousness, the observant eye of Him who never slumbers is upon me. I cannot fly from his presence. Go where I will, he attends me, watches for me, and cares for me. And the same being who is now at work in the remotest dominions of Nature and of Providence, is also at my right hand, to eke out every moment of my being, and to uphold me in the exercise of all my feelings, and all my faculties.

HOPE AND MEMORY.—A little babe lay in the cradle, and Hope came and kissed it.—When its nurse gave it a cake, Hope promised it another to-morrow; and when its young sister brought a flower, over which it clapped its wings and crowed, Hope told of brighter ones, which it would gather for itself.

The babe grew to a child, and another friend came and kissed it. Her name was Memory. She said, 'look behind thee and tell me what thou seest.' The child answered, 'I see a little book.' And Memory said, 'I will teach thee how to get honey from the book, that will be sweet to thee when thou art old.'

The child became a youth. Once when he went to his bed, Hope and Memory stood by the pillow. Hope sang a melodious song, and said, 'Follow me and every morning thou shalt wake with a smile, as sweet as the pretty lay I sung thee.'

But Memory said, 'Hope, is there any need that we should contend? He shall be mine as well as thine. And we shall be to him as sisters all his life long.'

So he kissed Hope and Memory, as he was beloved of them both. While he slept peacefully they sat silently by his side, weaving rainbow tissues into dreams.—When he awoke, they came, with the lark, to bid him good morning, and he gave a hand to each.

He became a man. Every day Hope guided him to his labor, and every night he supped with Memory at the table of Knowledge.

But, at length Age found him and turned his temples gray. To his eye the world seemed altered. Memory sat by his elbow chair, like an old and tried friend. He looked at her seriously, and said, 'Hast thou not lost something that I entrusted thee?'

And she answered, 'I fear so; for the lock of my casket is worn. Sometimes I am weary and sleepy and time purloins my key. But the gems that thou didst give me when life was new—I can account for all—see how bright they are."

While they thus sadly conversed, Hope put forth a wing that she had not worn, folded under her garment, and tried its strength in a heavenward flight.

The old man laid down to die, and when his soul went forth from the body the angels took it. And Memory walked with it thro' the open gate of heaven. But Hope laid down at its threshold and gently expired, as a rose giveth out its last odors.

Her parting sigh was like the music of a seraph's harp. She breathed it into a glorious form, and said:

'Immortal happiness! I bring thee a soul that I have led through the world. It is now thine, Jesus hath redeemed it.'—*Mrs. Sigourney.*

[From the Cumberland Presbyterian.]

A BUNDLE OF WONDERS.—I wonder if the owners of slaves consider that their souls are committed to their care?

I wonder if they consider that their morality, religion, and final destiny, depends much on their management of them?

I wonder if they require or allow them to attend the means of grace?

I wonder how they feel when they place them where religious influence cannot come near them?

I wonder how they feel about them in A DYING HOUR?

I wonder how a young preacher feels, who as soon as he is licensed to preach, gets a farm and negroes, and thus ties himself to the world?

I wonder if the present is not the time to determine whether preachers and other professors of religion love the world or their father which is in heaven most?

I wonder what the world thinks of the money-making fever which has possessed the professed followers of Christ in our day?

I wonder if it is commendable love that parents feel for their children, that leads them to neglect their education, morals, and religion, for the sake of making for them heaps of shining trash?

I wonder which they prize highest, their wealth on earth or their happiness in heaven? A WONDERER.

FREEDOM.—*Present number of human beings held in slavery, by Powers calling themselves Christian.*—British colonial slavery is extinct forever, for which every philanthropist and christian must sincerely rejoice; especially as it will have an influence on the ultimate emancipation of slaves throughout the world. The following is a tolerably correct estimate of human beings held in slavery, by powers calling themselves CHRISTIAN!

French colonies	200,000
Cuba and Porto Rico	600,000
Other foriegn colonies	75,000
Brazil	2,000,000
United States of America,	2,225,000
	5,000,000

Riots in Baltimore.

A Town Meeting was held in Baltimore, on Friday last, convened by notice of the Mayor, in consequence of the riotous symptoms exhibited in Monument Square, on the preceding evening. Resolutions of a temperate and conciliatory character were adopted, which it was expected would arrest all further acts of violence. But, contrary to this expectation, the meeting seemed to create more excitement; and on Friday evening there was another assemblage in the Square, amounting to several thousands. They began, as on the preceding nights, to shout and throw stones at the house of Mr. Johnson, breaking a large part of the glass in the front windows of the first story, and a few panes in the second. The Patriot says,—They were addressed by the Mayor of the City, and by Mr. Preston, and Gen. Jones of Washington City, the two latter avowed themselves as the Counsel of the Creditors of the Bank, and stated that they confidently expected in a day or two a decision from the Chancellor of the State, favorable to their wishes, and which had only been delayed by severe sickness. They implored the multitude to desist from all acts of violence and to retire to their homes, but the latter seemed not to heed this appropriate and wholsome advice, but continued through the whole time, in a much more angry mood than on the preceding evenings. The whole affair appeared to have been conducted, in the main without any previous concert of action on the part of the rioters; and the opinion was somewhat prevalent, that an energetic attempt at preserving order, sustained by a strong, well-appointed force, might soon have dispersed the evil-disposed, and restored quiet. With the force actually at his command, the Mayor did all that could have been reasonably anticipated—for a repetition of the disorders of the preceding night was not generally anticipated.

☞ The editors of the Atlas received yesterday a letter from their Baltimore correspondent, dated 12 o'clock on Saturday night, which states that about 7 o'clock the mob began to assemble at the usual place, though the Mayor had placed citizens, armed with clubs turned for the purpose, at each of the avenus leading to Monument Square. The mob made attempts to get at Johnson's house, but were repulsed. Stones, missiles and pistols were fired, and voices and shouts raised. A number of men were severely wounded, among whom is the son of Dr. Baker, who was knocked from his horse, and as he fell, his pistol went off and took effect in his own person. He is said to be dangerously wounded. At about 10 o'clock the mob, or a portion of it, rushed up Charles street, to the house of John Glenn, another of the directors of the bankrupt bank, where they quickly broke all the glass in front, and commenced breaking in the front door, which was strongly barricaded. About a dozen men were beating at the door with large stones and axes, for a full half hour, before it gave way, while thousands were looking on, but none to molest the mob. They finally got into the house, and commenced the destruction anew. The window sashes were smashed out from top to bottom—they came out from the first, second and third stories, chairs, tables, side-boards, pianos, mirrors, beds, clothes, every kind of linen, carpets, and in fine every kind of rich and costly furniture which can be imagined—the value of which cannot be less than 6 or 8000. The beds of feathers and down were ripped open in the streets, & the ground was covered ancle deep with their contents. Even the iron railings round the marble door steps and steps themselves, are all cut up.

The New York papers of Monday evening mention rumors that eighteen or twenty persons were killed during the night.

Further particulars from Baltimore state that seven persons were killed and forty wounded. The mob was not quieted until nearly five o'clock in the morning, and then only for a short time. The Horse Guards were driven from the ground on their first appearance.

It was feared that the military and armed citizens would not be able to quell the mob on Sunday, and the Mayor had sent an express to the President of the United States for assistance.

[From the Worcester Spy.]

Breach of the Peace.

A lecture on the subject of slavery was delivered at the Town Hall, on the evening of the 10th inst. by Orange Scott, a distinguished minister of the Methodist Episcopal Church, and the *Presiding Elder of Providence District*, to a large, respectable and intelligent audience, among whom were some of those who have sustained and who still hold some of the highest offices in the county and State. We learn,—for we were not present,—that the speaker treated his subject in a calm, dispassionate manner without having uttered a sentiment that could be offensive to any, and was quietly drawing to a close, uninterrupted, except one or two abortive attempts to create disturbance by a few individuals, when

LEVI LINCOLN, JR.
and
PATRICK DOYLE,

entered the hall, and walked directly up to the desk. The former stepped up in front of it, and seized the lecturers notes, and deliberately tore them in pieces, while Doyle, who was a stout Irishman, passed round into the desk, and laid hold of the lecturer with the apparent intention of dragging him out. One or two persons present here interfered & remonstrated with Doyle on the impropriety of his course, and he desisted.—We are glad to learn that there was no attempt to oppose violence to violence, but that the meeting then broke up without further disturdance. This is right. It is wiser, it is better, it is more in accordance with christian principle, to suffer wrong than to repel it by force.

We wish every citizen would consider, coolly to what these things tend. Call those who were at the meeting, fanatics, fools, knaves, or what you will;—take it for granted, for the sake of the argument, that they are so, still they were in the legal exercise of an undoubted right—a right specifically guaranteed to them by the Constitution; and if that right may be encroached upon by one set of men to day, the rights of *others* may be, in like manner, by another set to-morrow. If a Catholic may, with impunity offer personal violence to a Methodist Minister now, some one else may commit similar violence on a Catholic Priest at another time. We all need the protection of the law, and are bound, in return, to yield obedience to it.

We will suppose a case, which it appears to us is apposite to the present occasion. It is well known that many are opposed to the measures which have led to the temperance reform. In Essex County and some other places, the grocers and others, in their interest, and under their influence, met and denounced the Temperance Society as *fanatics*—that is the word—who were meddling with that which was no concern of theirs, and were improperly interfering with *their* usiness, which they were prosecuting *under the authority, and with the sanction of the law.* Now, suppose when the Temperance Convention was in session in this town, that some of these men had gone into it for the purpose of hissing and creating a disturbance, suppose one of them had gone up to Gov. Lincoln, who presided among these fanatics, and wrested his papers from his hands, while another should attempt to drag him from the hall, or to offer any other personal violence to him.——'Ah, but that alters the case'——Indeed, it *does* alter the case!

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